

## ARTICLE XII.

## Of Good Works.

*Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgement; (1) yet are they pleasing and acceptable to God in Christ, (2) and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith (3) may be as evidently known as a tree discerned by the fruit.*

*The propositions.*

1. Good works do please God.
2. No work is good except it spring from faith.
3. Good works are the outward signs of the inward belief.

## Proposition I.

*Good works do please God.*

The proof from God's word.

Though God accepteth not man for his works, but for his dear Son's sake; yet, that good works, after man his justification, do please God, it is a clear truth everywhere to be read in the holy scripture. For,

God hath commanded them to be done, and requireth righteousness, not only outward of the body, but also inward of the mind, and hath appointed for the virtuous and godly rewards both in this life, and in the world to come, and to the wicked punishments spiritual, corporal, and of body and soul eternal in the pit of hell.

And this is believed and acknowledged by the churches<sup>4</sup>.

Matt. v. 16. John xv. 12. Phil. ii. 14, &c. 1 Thess. iv. 3, &c. 2 Tim. ii. 13. James ii. Matt. v. 22, 28. Acts xxiv. 16. Matt. v. 3. Mark x. 29, 30. 1 Tim. iv. 8. Matt. vii. 21, &c. Jer. v. 25. Rom. xiii. 2. Matt. x. 33. Matt. xxi. 41, &c. 1 Cor. vi. 9, 10. Heb. xii. 14, &c. 25. Rev. xxi. 8. Conf. Helv. ii. c. 16. Basil. Art. viii. Bohem. c. 7. Gal. Art. xxii. Belg. Art. xxiv. August. Art. vi. & xx. Saxon. Art. iii. v. vi. Wittemb. c. 7. Suevica, c. 4.

<sup>4</sup> Placent vero approbanturque a Deo opera, quæ a nobis fiunt per fidem, &c.—Harm. Conf. Sect. x. p. 172. Conf. Helv. Post. cap. xvi. Fiunt itaque opera fidelium non ut satisfaciant pro peccatis suis sed solummodo ut his Deo Domino nostro pro maximis beneficiis nobis in Christo exhibitis, se aliquo modo gratos esse declarent.—Ibid. p. 174. Conf. Basil. Art. viii. [ix.] Ex his manifestum fit et planum, ea opera quæ ex fide fiunt Deo placere, et luculenta gratia affici, &c.—Ibid. p. 182. Conf. Bohem. cap. vi. Tantum abest... ut bene et sancte vivendi studium fides extinguat, ut etiam illud augeat, et inflammet in nobis unde bona opera necessario consequuntur.—Ibid. p. 183. Conf. Gall. Art. xxii. Hæc vero opera a sincera fidei hujus radice emanantia, ideo demum bona et Deo grata sunt, quia per illius gratiam sanctificantur.—Ibid. p. 186. Conf. Belg. Art. xxiv. Item docent quod quum fide reconciliamur, necessario sequi debeat justitia bonorum operum

*The errors and adversaries unto this truth.*

This truth is oppugned by adversaries of divers kinds. For Some hold, that seeing man is justified by faith, he may live as he listeth; as the Libertines<sup>1</sup>.

Some think that to attend upon virtue, and to practise good works, is a yoke too heavy, and intolerable; as the Simonians<sup>2</sup>.

Some utterly cast off all grace, virtue, and godliness, as did the Basilidians<sup>3</sup>, the Actians<sup>4</sup>, the Circumcellians<sup>5</sup>, and do the Machivilians and Atheists. Some permit, though not all manner, yet some sins: so allowed was both whoredom and

Iren. Theod.

Iren. Lib. i. c. 23.  
Epiph. Lib. iii.  
Aug. contra Pet. Lib. i. c. 24.

quæ Deus nobis mandavit....Placet igitur hæc obedientia, &c.—Ibid. p. 189. Conf. Aug. 1540. Art. vi. Quamquam...hæc nova obedientia procul abest a perfectione legis, tamen est justitia et meretur præmia, &c.—Ibid. p. 196. Art. xx. Item docent...quod oportent bona opera mandata a Deo facere propter voluntatem Dei, &c.—Ibid. p. 190. Conf. 1531. Art. vi. Præterea docent quod necesse sit bona opera facere...propter voluntatem Dei.—Ibid. p. 201. Art. xx. Tenenda est norma de bonis operibus...et hæc opera interiora et exteriora fiunt cultus Dei, quum fiunt in fide et referuntur ad hunc finem ut Deus hac obedientia celebretur.—Ibid. p. 211. Conf. Saxon. Art. vi. [vii.] Et tamen sciat oportere inchoari obedientiam et justitiam bonæ conscientiæ, et hanc...in reconciliatis Deo placere, propter mediatorem, &c.—Ibid. p. 215. Art. viii. [ix.] Ceterum etsi vita æterna datur propter Filium Dei renatis tamen simul etiam est merces bonorum operum, &c.—Ibid. p. 217. Art. ix. [x.] Docemus bona opera divinitus præcepta, necessario facienda esse et mereri, gratuita Dei clementia, sua quædam sive corporalia sive spiritualia præmia.—Ibid. p. 219. Conf. Virtemb. cap. vii. Nam quicquid lex tradidit, huc spectat, hoc unum requirit, ut tandem ad Dei imaginem solidam reformemur, &c.—Ibid. p. 223. Conf. Suev. cap. iv.]

[<sup>1</sup> Unumquemque oportere naturalem inclinationem sequi, atque sic agere et vivere ut libebit, &c.—Calv. Opp. Amstel. 1667-72. Tom. viii. p. 391. b. Instr. adv. Libert. cap. xx.]

[<sup>2</sup> Secundum enim ipsius gratiam (dicit Simon) salvari homines, sed non secundum operas justas. Nec enim esse naturaliter operationes justas, sed ex accidenti; quemadmodum posuerunt, qui mundum fecerunt angeli, per hujusmodi præcepta in servitute deducentes homines.—Iren. Adv. Hær. Oxon. 1702. Lib. i. cap. 20. p. 95. οὐ γὰρ διὰ πράξεων ἀγαθῶν, ἀλλὰ διὰ χάριτος τεύξεσθαι τῆς σωτηρίας οὐ δὴ χάριν οὐ τῆς τούτου (sc. Σίμωνος) συμμορίας πᾶσαν ἐτόλμων ἀσέλγειαν.—Theod. Opp. Lut. Par. 1642-84. Tom. iv. p. 193. Hær. Fab. Lib. i. c. l.]

[<sup>3</sup> Contemnere autem et idolothyta, et nihil arbitrari, sed sine aliqua trepidatione uti eis: habere autem et reliquarum operationum usum indifferentem et universæ libidinis.—Iren. Adv. Hær. Lib. i. cap. 23. p. 98.]

[<sup>4</sup> Καὶ γὰρ οὐκ ἀγεται αὐτοῖς περὶ βίου σεμνότητος, οὐ περὶ νηστείων, οὐ περὶ ἐνταλμάτων Θεοῦ, οὐ περὶ τίνος ἑτέρου τῶν εἰς ζωὴν ἀνθρώποις ἐκ Θεοῦ προστεταγμένων.—Epiph. Opp. Paris. 1622. Tom. i. p. 916. Adv. Hær. Lib. iii. Tom. i.]

[<sup>5</sup> Vestros autem fructus si consideremus; omitto tyrannicas in civitatibus et maxime in fundis alienis dominationes, omitto furorem Circumcellionum, et præcipitatorum ultro cadaverum cultus sacrilegos et profanos, bacchationes ebrietatum, et sub uno Optato Gildonio decennalem totius Africæ gemitum: &c.—August. Opp. Paris. 1836-8. Tom. ix. col. 355. Contr. Litt. Petil. Lib. i. cap. 24.]

unclean pollutions, by the Carpocratians<sup>6</sup> and Valentinians<sup>7</sup>, and is of the Jesuits<sup>8</sup> and Papists<sup>9</sup>: and perjury in the time of persecution by the Basilidians<sup>10</sup>, Helchesaites<sup>11</sup>, Priscillianists<sup>12</sup>, Henricians<sup>13</sup>, and Family of Love<sup>14</sup>; and violating of promise, yea and oaths made unto heretics, as they call them, by the Papists<sup>15</sup>.

Cl. Alex. Str. Lib. iii. Epiph. Theodoret. Spar. discov. pag. 13. Constit. Othomis, de concub. Cler. removendis. Philast. Iren. Euseb. Lib. vi. c. 38. August.

D. Bernard. sup. Cant. ser. 65. Display H. 5. b. Conc. Const. Sess. 19. &amp; Sochleus Hist. Hussit. Lib. ii. p. 75.

[<sup>6</sup> Οἱ δὲ ἀπὸ Καρποκράτους καὶ Ἐπιφάνους ἀναγόμενοι, κοινὰ εἶναι τὰς γυναικὰς ἀξιοῦσιν. After mentioning the abominable impurities practised and encouraged by these heretics, he observes, τοιαῦτα δὲ οἶμαι τῶν κυνῶν καὶ σῶν καὶ τράγων λαγυεῖαι νομοθετεῖν τὸν Καρποκράτην ἔδει.—Clem. Alex. Opp. Oxon. 1715. p. 511. Strom. Lib. iii. c. 2. Εἰσι δὲ ἐν ἀσωτία διατελοῦντες οὗτοι, καὶ πᾶν ὅτιον ἐργαζόμενοι πρὸς εὐκταθεῖαν σωμάτων, κ.τ.λ.—Epiph. Opp. Tom. i. p. 104. Adv. Hær. Lib. i. Tom. ii. Hær. 27.]

[<sup>7</sup> Καὶ γὰρ τὰς Ἑλληνικὰς ἑορτὰς ἐπετελοῦν, καὶ εἰδωλοθύτων μετελαμβάνον καὶ φιληδονίαις δουλεύουσι, καὶ πᾶν ὅτιον πονηρὸν ἀδιακρίτως τολμῶσιν.—Theod. Opp. Tom. iv. pp. 200, 1. Hæret. Fab. Lib. i. c. 7.]

[<sup>8</sup> The stews are in Rome *cum approbatione*. The stews are in Rome as lawful as any citizen: as lawful as any magistrate: as lawful as any order of religion. The stews are at Rome *cum approbatione* as lawful as the pope is himself.—A Sparing Discoverie of our English Jesuits, 1601. p. 13.]

[<sup>9</sup> ...Præcipimus, ut ubi clerici et maxime in sacris ordinibus constituti, qui in domibus suis vel alienis detinent publice concubinas, eas prorsus a se removeant infra mensem, &c. In the annotation on this constitution, various interpretations are given of the word 'publice'; after which the annotator proceeds: Tu dic publice, quando multitudini se patere non expavet...secus ergo si secreta intra domum propriam vel alienam detineat hanc concubinam: nam tunc pœnam hujus constitutionis non incurret: cum domus rem secretam, non autem publicam denotat.—Constitut. Othon. Parrhis. 1506. De Concub. Cler. Remov. fol. xxii.]

[<sup>10</sup> Prohibit etiam pati martyrium homines pro nomine Christi, dicens ita ignoras quid desideras, &c.—Philastr. Lib. de Hær. in Biblioth. Patr. Paris. 1624. Tom. iv. col. 9. Quapropter et parati sunt ad negationem qui sunt tales, imo et magis ne pati quidem propter nomen possunt, cum sint omnibus similes.—Iren. Adv. Hær. Lib. i. cap. 23. p. 99.]

[<sup>11</sup> Φησὶ δὲ ὅτι τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι· καὶ ὁ μὲν νοήσας, τῷ στόματι ἐν ἀνάγκαις ἀρνήσεται· τῇ δὲ καρδίᾳ οὐχί.—Euseb. Eccl. Hist. Cant. 1720. Lib. vi. c. 38, pp. 300, 1.]

[<sup>12</sup> Nec in eo malo debemus Priscillianistarum esse participes...Ipsi enim soli, vel certe maxime ipsi reperiuntur, ad occultandam suam quam putant veritatem, dogmatizare mendacium: atque hoc tam magnum malum ideo justum existimare, quia dicunt in corde retinendum esse quod verum est; ore autem ad alienos proferrere falsum, nullum esse peccatum.—August. Opp. Tom. vi. col. 756. Ad Consent. Lib. cap. 2.]

[<sup>13</sup> Denique indixere (ut dicitur) latebras sibi, firmaverunt sibi sermonem nequam. Jura, perjura: secretum prodere noli...Patet vos...flagitiose præsumere de perjurio.—Bernard. Opp. Par. 1719. Vol. i. col. 1494. In Cant. Ser. lxx. § 2.]

[<sup>14</sup> They may answer to every demandant (not being one of their sect) in such sort as they think best shall please him. For they say they are bound to deal truly with no man in word or deed that is not of their congregation: alleging that he is no neighbour, and that therefore they may abuse him at their pleasure.—Display of the Fam. Lond. 1579. fol. H. 5. b. See also Ibid. fol. H. 4. b. and Sents. 10 and 47. of the Admonition to Christ. Vittel.]

[<sup>15</sup> Præsens sancta synodus ex quovis salvoconductu per imperatorem, reges,

Policy of the  
Turkish  
Emp. cap. 24.

Some (as the Turkish priests<sup>1</sup> called *Seiti* and *Chagi*) take it to be no sin, but a work meritorious, by lies, swearing, yea forswearing, to damnify Christians what they can. Much like unto these are the equivocating Jesuits, in deluding and deceiving Protestant princes, and their officers, by their doubtful speeches, even when they are sworn to answer plainly and truly by their lawful magistrates.

Matt. vii. &  
xxiii.

Some suppose that God is pleased with lip-service only, and outward righteousness, as the hypocritical Pharisees, or pharisaical hypocrites.

### Proposition II.

*No work is good, except it spring from faith.*

The proof from God's word.

All which man doth is not pleasing unto God, but that only which proceedeth from a true faith in Jesus Christ: so saith God in his word.

Rom. viii. 8.

"They that are in the flesh cannot please God."

Gal. v. 6.

"In Jesus Christ neither circumcision availeth any thing, neither uncircumcision; but faith, which worketh by love."

Tit. i. 15.

"Unto the pure are all things pure; but unto them that are defiled and unbelieving is nothing pure."

Heb. xi. 6.

"Without faith it is impossible to please God."

et alios sæculi principes, hæreticis vel de hæresi diffamatis, putantes eosdem sic a suis erroribus revocare, quocumque vinculo se adstrinxerint, concesso, nullum fidei catholicæ, vel jurisdictioni ecclesiasticæ præjudicium generari, vel impedimentum præstari posse seu debere declarat, quo minus, dicto salvoconductu non obstante, liceat judici competenti et ecclesiastico de hujusmodi personarum erroribus inquirere, et alias contra eos debite procedere eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiam si de salvoconductu confisi, ad locum venerint judicii, alias non venturi: nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum.—Concil. Harduin. Paris. 1715. Tom. viii. col. 462. Concil. Constant. Sess. xix. ...petebat (Hieronymus) audiri, sub salvo tamen conductu: qui ei sic datus est, ut justitia semper salva maneret, et quantum fides orthodoxa exigeret. Qualis et Joanni Hus datus fuisse creditur. Quod si rex Sigismundus in suo conductu, ea cautela usus non fuit, concilium tamen declaravit, aliter hæreticis conductum dari non debere.—Cochlæ. Hist. Hussit. apud S. Vict. prope Mogunt. 1549. Lib. ii. p. 72.]

[<sup>1</sup> Both of these sorts of priests, the *Seiti* and the *Chagi* are, for the most part, a most wicked and detestable kind of men. For being much and often called, or rather hired, to testify as witnesses in matters before the magistrate, they will for a ducat take a thousand false oaths, especially if it be against a Christian; against whom to use perjury or false witness they hold it no impiety, but rather a good and meritorious deed.—Policy of the Turk. Emp. Lond. 1597. p. 74.]

And although the works of the believing do please God, yet are they not so perfect that they can satisfy the law of God. Therefore even of the regenerate and justified saith our Saviour Christ: "Pray, Forgive us our debts;" "Say, We are unprofitable servants." And St Paul,

Matt. vi. 12.  
Luke xvii. 10.  
Rom. vii. 14.

"We know that the law is spiritual, but I am carnal, &c."

"We, which have the firstfruits of the Spirit, even we do sigh in ourselves, &c., and have infirmities."

Rom. viii. 23.

"Ye cannot do the same thing that ye would."

Gal. v. 17.

Which is the faith and confession of the churches<sup>2</sup>.

Conf. Helv.  
ii. cap. 16.  
Basil. Art.  
viii. Bohem.  
cap. 7. Gal.  
Art. xxii.  
Belg. Art.  
xxiv.  
August. Art.  
xx. Saxon.  
Art. iii. v.  
vi. Wittemb.  
c. 7. Suevica,  
c. 4.  
Iren. Lib. i.  
c. 1.

*Errors and adversaries unto this truth.*

Therefore we mislike and condemn the opinions of the Valentinians and Papists.

The Valentinians<sup>3</sup> say, that please God do spiritual

[<sup>2</sup> Docemus enim vere bona opera enasci ex viva fide per Spiritum Sanctum, et a fidelibus fieri secundum voluntatem vel regulam verbi Dei.—Harm. Conf. Sect. ix. p. 171. Conf. Helv. Post. cap. xvi. ...Hæc (sc. fides) per opera charitatis se sine intermissione exercet &c.—Ibid. p. 174. Conf. Basil. Art. viii. [ix. Disp. 22.] ...Hæc duo fides et charitas scaturigo sunt et norma omnium virtutum et bonorum operum, &c.—Ibid. p. 180. Conf. Bohem. cap. vii. Recipimus autem per fidem hanc sancte vivendi gratiam.—Ibid. p. 183. Conf. Gall. Art. xxii. Tantum abest igitur ut fides hæc justificans homines a recta sanctaque vivendi ratione avocet...ut contra absque illa nemo unquam quicquam boni propter Deum...agere atque operari possit.—Ibid. p. 186. Conf. Belg. Art. xxiv. Inter bona opera præcipuum est...fides ipsa et parit multas alias virtutes quæ existere non possunt, nisi prius corda fidei conceperint.—Ibid. p. 195. Conf. Aug. 1540. Art. xx. Et quia per fidem accipitur Spiritus Sanctus jam corda renovantur et induunt novos affectus, ut parere bona opera possint....Nam sine fide nullo modo potest humana natura, primi aut secundii præcepti opera facere.—Ibid. p. 201. Conf. 1531. Art. xx. ...hæc externa disciplina, etiam sicubi est honestissima, nequaquam est impletio legis, nec meretur remissionem peccatorum, nec est justitia illa, qua coram Deo accepti sumus, &c.—Ibid. p. 204. Conf. Saxon. Art. iii. Totum beneficium Filii Dei considerandum est: ita enim vult peccatum et mortem tollere, et nos ex regno diaboli eripere ut prorsus abolito peccato et deleta morte restituat in nobis æternam vitam.—Ibid. p. 210. Art. v. [vi.]. ...Hi veri cultus non possunt præstari sine luce Evangelii et sine fide.—Ibid. p. 212. Art. vi. [vii.]. Non est autem sentiendum quod iis bonis operibus quæ nos facimus in judicio Dei...confidendum sit. Omnia enim bona opera, quæ nos facimus sunt imperfecta nec possunt severitatem divini judicii ferre.—Ibid. p. 219. Conf. Virtemb. cap. vii. Hanc fidem vocat D. August....evangelicam, efficacem, videlicet per dilectionem. Hac demum regeneramur, et restituitur in nobis imago Dei. Hac quum perversi nati simus, nostris cogitationibus a puero ad malum tantum pronis, evadimus boni rectique.—Ibid. p. 222. Conf. Suev. cap. iv.]

[<sup>3</sup> Ἡμᾶς μὲν γὰρ ἐν χρίσει τὴν χάριν λαμβάνειν λέγουσι· διὸ καὶ ἀφαιρέθησθε αὐτῆς. αὐτοὺς δὲ ἰδιόκτητον ἄνωθεν ἀπὸ τῆς ἀρήτου καὶ ἀνονομάστου συζυγίας· συγκατεληλυθῶσαν ἔχειν τὴν χάριν· καὶ διὰ τοῦτο προστεθῆσθε αὐτοῖς. διὸ καὶ ἐκ παντὸς τρόπου δεῖν αὐτοὺς αἰεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον...διὰ τοῦτο οὖν ἡμᾶς καλοῦς ψυχικοὺς ὀνομάζουσι, καὶ ἐκ κόσμου

men<sup>1</sup>, (which are themselves only,) not by faith, but only by their knowledge of divine mysteries; and natural men do please him by their bodily labour and upright dealing.

Epiphani.

The said Valentinians<sup>2</sup> feigned three sorts or degrees of men: the first spiritual, who through bare knowledge; the next natural, who by labour and true dealing shall be saved; the third they call material, men utterly incapable of divine knowledge, and religious speculations, who must perish both in soul and body.

The Papists teach, that

Tapp. p. 108.

They not only are<sup>3</sup> good works which God commandeth, but they also which be either voluntarily done of ourselves, or enjoined us by priests<sup>4</sup>.

Andrad. de fide, Lib. III.

They are good works, and acceptable before God, which are done without faith<sup>5</sup>.

Tapp. p. 180.

Works of themselves, without respect unto Christ, please God<sup>6</sup>.

*είναι λέγουσι, και αναγκαίαν ημῖν τὴν ἐγκράτειαν, και ἀγαθὴν πρᾶξιν, ἵνα δὲ αὐτῆς ἐλθῶμεν εἰς τὸν τῆς μεσότητος τόπον· αὐτοῖς δὲ πνευματικοῖς τε και τελείοις καλουμένοις μηδαμῶς.—Iren. Adv. Hær. Oxon. 1702. pp. 31, 32. Lib. I. c. 1. § 12.]*

[<sup>1</sup> Spiritual men do please God, 1633, and the later editions.]

[<sup>2</sup> Ἀνθρώπων δὲ τρία γένη ὑφίστανται, πνευματικῶν, χοϊκῶν, ψυχικῶν, καθὼς ἐγένοντο Καὶν, Ἀβὲλ, Σὴθ. και ἐκ τούτων τὰς τρεῖς φύσεις, οὐκέτι καθ' ἑν, ἀλλὰ κατὰ γένος, και τὸ μὲν χοϊκὸν εἰς φθορὰν χωρεῖν, και τὸ ψυχικὸν εἰς τὰ βελτίονα ἔλθαι, ἐν τῷ τῆς μεσότητος τόπῳ ἀναπαύεσθαι· εἰς δὲ τὰ χεῖρω, χωρήσειν και αὐτὸ πρὸς τὰ ἴμοια. τὰ δὲ πνευματικά, ἃ εἰς κατασπίρησιν ἢ Ἀχαμῶθ, ἐκτοτε ἕως τοῦ νῦν δικαίαις ψυχαῖς παιδευθέντα ἐνθάδε, και ἐκτραφέντα διὰ τὸ νῆπια ἐκπεπέμψαι, ὑστερον τελειώτητος ἀξιωθέντα, νύμφας ἀποδοθήσεσθαι τοῖς τοῦ Σωτῆρος Ἀγγέλοις δογματίζουσι κ.τ.λ.—Epiphani. Opp. Paris. 1622. Tom. I. p. 192. Adv. Hær. Lib. I. Tom. II. Hær. 31.]

[<sup>3</sup> They only are not, 1607.]

[<sup>4</sup> Philippus Melancthon contra docet...hæc ipsa [bona] opera ideo faciendâ quia a Deo præcepta sunt, non ut illis quicquam mereamur. Quæ vero et nostra electione, nostroque arbitrio, aut superiorum præscripto vel consilio assumpserimus, apud Deum nullius haberi momenti...Quem ejus errorem...improbat Alb. Pighius, &c....Non igitur ea sola opera Deo placent et bona sunt quæ Deus præcepit, nec solum ea quæ fiunt in proximi utilitatem; sed quæcunque conformia sunt, secundum omnes circumstantias suæ regulæ, &c.—Tapp. Opp. Col. Agrip. 1582. Art. xi. Tom. II. pp. 115, 6.]

[<sup>5</sup> ...satis abunde explicavimus, D. Paulum ea appellare opera legis, quæ cum non ex fide proficiantur, externum tamen quoddam virtutis specimen habent...Ne tamen omni prorsus præmio destituta esse videantur, Mosis illa verba adjungit, Qui fecerit ea homo, vivet in eis: hoc est, supplicia legis violatoribus constituta effugiet.—Andrad. Orthodox. Explic. Colon. 1564. Lib. VI. De Justific. pp. 527, 8. Cf. Lib. III. De Peccat. pp. 274, 5.]

[<sup>6</sup> See above, note 3.]

Men perfectly may keep the laws of God<sup>7</sup>. In which error also be the Anabaptists<sup>8</sup> and Family of Love<sup>9</sup>.

Tapp. ibid.  
Bullin. contra Anabapt. Lib. IV. c. 3. Display L. 6. a.

### Proposition III.

*Good works are the outward signs of the inward belief.*

The proof from God's word.

Many are the reasons why good works are to be done, in part cited afore, p. 107, yet not the least cause is, that men may be known what they are. For the scripture saith, and sheweth, that thereby are known the good trees from the bad, the wheat from the chaff, the true disciples from the false, the sons of God from the children of Satan, the regenerate from the unbelievers.

Matt. vi. 16.

Matt. iii. 12.

John xiii. 35.

Luke vi. 36.

Ephes. v. 1.

1 John iii. 10.

James ii. 18.

1 Pet. i. 17.

Eph. iv. 17.

Conf. Helv.

II. c. 16.

Basil. Art.

viii. Bohem.

c. 7.

Gal. Art.

xxii.

Belg. Art.

xxiv.

Saxon. Art.

iii.

Wittemb.

c. 7.

Suevic. c. iv.

[<sup>7</sup> This is apparently not expressed in the place referred to.]

[<sup>8</sup> Quæmadmodum in præcipuo dogmate justificationis et salutis per fidem Anabaptistæ graviter impingunt, ita in doctrina de fine seu usu et observatione legis multum aberrant: de quibus tamen nos accusant, quod falsa doceamus, et aiunt docere nos legem ab homine servari non posse, cum tamen omnes scripturæ legem servare jubeant.—Bulling. Adv. Anabapt. (Simler Vers. Lat.) Tiguri, 1560. p. 123. b. Lib. IV. c. 3.]

[<sup>9</sup> Happily ye may object (as some have done that I have communed with), and say, it is impossible to do and keep the commandments.—Answer. What the scriptures last before recited [Eccles. xii. Fear God, and keep his commandments] doth require you have heard, and many more there might be alleged to the same effect, &c.—Letter of the Fam. in the Displaying. Lond. 1579. fol. L. 6. a.]

[<sup>10</sup> Non...vilipendimus aut condemnamus opera bona: quum sciamus hominem nec conditum nec regentum esse per fidem, ut occiditur; sed potius ut indesinenter quæ bona et utilia sunt, faciat.—Harm. Conf. Sect. IX. p. 172. Conf. Helv. Post. cap. XVI. Quæ (sc. opera) fidei fructus sunt.—Ibid. p. 174. Conf. Basil. Art. VIII. [IX.] Disp. 22. Christiani in bonis operibus exercere se debent...ut hoc modo probent et demonstrent fidem suam, et ex his quod sint veri Christiani, hoc est viva membra et sectatores Christi esse agnoscantur.—Ibid. p. 180. Conf. Bohem. cap. VII. Unde (sc. e fide) bona opera necessario consequuntur.—Ibid. p. 183. Conf. Gall. Art. XXXI. Credimus veram hanc fidem...nos regenerare, atque veluti novos homines efficere, ut quos ad novam vitam vivendam excitet, et a peccati servitute liberos efficiat.—Ibid. p. 186. Conf. Belg. Art. XXIV. Quum autem in hac ipsa consolatione, fiducia qua acquiescimus in Filio Dei, vere sit motus accensus a Spiritu sancto, quo vivificatur cor, et liberatur ab externa morte, dicitur hæc conversio, regeneratio...Et fit homo jam vere domicilium Dei, qui est in eo efficax, &c.—Ibid. p. 209. Conf. Saxon. Art. III. Docemus bona opera divinitus præcepta, necessario faciendâ esse.—Ibid. p. 219. Conf. Virtemb. cap. VII. Nolumus autem hoc sic intelligi, quasi salutem ac justitiam in ignavis animi cogitationibus fideve charitate destituta (quam informem vocant) ponamus: quandoquidem certi sumus neminem justum aut salvum fieri posse nisi amet summe Deum et imitetur studiosissime.—Ibid. p. 222. Conf. Suev. cap. IV.]

*Errors and adversaries unto this truth.*

The faithful shew their works, yet neither to have them seen of men, as did the hypocritical Pharisees; nor thereby to merit heaven, as do the pharisaical Papists, whose doctrine is, that

Good works are meritorious<sup>1</sup>.

Good works (as contrition, confession, and satisfaction done in penance) not only do merit, but are besides a sacrament for to attain reconciliation with God, and forgiveness of sins<sup>2</sup>.

Life eternal is due unto good works by the justice of God<sup>3</sup>.

[<sup>1</sup> Though the holy apostle's special purpose be in this epistle to commend unto the Gentiles that trusted so much in their moral works, the faith in Christ: yet lest any man should think or gather untruly of his words, that Christian men's works were not meritorious or the cause of salvation, he expressly writeth, that God giveth as well everlasting life and glory to men, for and according to their good works, as he giveth damnation for the contrary works.—Test. Rhem. Rhemes, 1582. p. 387. Annot. Rom. ii. 6. *Every man shall receive according.* A most plain text for proof that men by their labours, and by the diversities thereof, shall be diversely rewarded in heaven: and therefore that by their works proceeding of grace, they do deserve or merit heaven, and the more or less joy in the same.—Ibid. p. 430. Ann. 1 Cor. iii. 8. *Either good or evil.* Heaven is as well the reward of good works, as hell is the stipend of ill works. Neither is faith alone sufficient to procure salvation, nor lack of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other.—Ibid. p. 480. Ann. 2 Cor. v. 10. *God is not unjust.* It is a world to see what wringing and writhing the Protestants make to shift themselves from the evidence of these words, which make it most clear to all not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so far that God should be unjust, if he rendered not heaven for the same.—Ibid. p. 613. Ann. Hebr. vi. 10. *Faith did work with.* Some heretics hold, that good works are pernicious to salvation and justification: other that though they be not hurtful, but required, yet they be no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods, and flights from the plain truth of God's word, are refuted by these words, when the apostles saith, That faith worketh together with good works: making faith to be a coadjutor, or co-operator with works, and so both jointly concurring as causes and workers of justification: yea afterward he maketh works the more principal cause when he resemblenth faith to the body, and works to the spirit, or life of man.—Ibid. p. 646. Ann. James ii. 22.]

[<sup>2</sup> *Sunt autem quasi materia hujus sacramenti [sc. Pœnitentiæ], ipsius pœnitentis actus, nempe contritio, confessio et satisfactio: qui quatenus in pœnitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione partes pœnitentiæ dicuntur. Sane vero res et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo.—Concil. Harduin. Paris. 1714. Tom. x. col. 91. Conc. Trid. Sess. xrv. cap. 3.]*

[<sup>3</sup> See above, p. 116, note 2.]

## ARTICLE XIII.

## Of Works before Justification.

*Works done before the grace of Christ, and the inspiration of his Spirit, (1) are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, (2) neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea rather, (3) for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.*

*The propositions.*

1. Works done before justification please not God.
2. Works done before justification deserve not grace of congruity.
3. Works done before justification have the nature of sin.

## Proposition I.

*Works done before justification please not God.*

The proof from God's word.

Before men do please God, nothing that they do can please him. But men please not God, being not renewed, and justified by the Spirit. For, before men be regenerate, they are not grapes, but thorns; not<sup>4</sup> figs, but thistles; not good, but evil trees; not lively, but dead boughs; not engrafted, but wild olives; not friends, but enemies; not the sons of God, but the children of wrath; which bring forth no good fruit. As the churches<sup>5</sup> also acknowledge.

*Errors [and] adversaries unto this truth.*

Hereby the vanity of them is perceived which think, before man's justification his deeds do please God; such are the Papists, and were the Basilidians.

The Papists teach, that

[<sup>4</sup> Nor, 1607.]

[<sup>5</sup> Sed et non possent Deo placere dilectio et opera nostra si fierent ab injustis: proinde oportet nos prius justos esse quam diligamus aut faciamus opera justa.—Harm. Conf. Sect. xx. p. 169. Conf. Helv. Post. cap. xv. Humanæ vires sine Spiritu sancto, plenæ sunt impiis affectibus et sunt imbecilliores quam ut bona opera possint efficere coram Deo.—Adhæc, sunt in potestate diaboli, &c.—Ibid. p. 201. Conf. Aug. 1531. Art. xx.]

Matt. vi. & vii.

Test. Rhem. an. Rom. ii. 6.  
1 Cor. iii. 8.  
2 Cor. v. 10.  
Heb. vi. 10.  
James ii. 22.  
Concil. Trid. Sess. 14, c. 3.

Conc. Trid. Sess. 6, Can. 32.

Matt. xii. 33.  
Luke vi. 43.  
John xv. 4.

Rom. xi. 17, 23.  
Rom. v. 10.  
Ephes. ii. 3.  
Confess. Helv. ii. c. 15.  
August. Art. xx.

